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Second Study on Mohammedanism.

Social and Moral Evils of Islam--The Mohammedan Women.

BY MRS. JOHN P. WHITE, TOPEKA, KANSAS.

NO religion should be judged by its best teachings alone. The great non-Christian religious systems—Confucianism, Buddhism and Mohammedanism all have in them some beautiful theories.

The true test of any religious faith is, How does it work out in human experience? What effect does it have on everyday life? Does it lead the masses of its followers to high planes of living? Does it better every class of society? Does it have any transforming power in the lives of its followers? Let us look at the Moslem faith and see how it will bear this test.

The religion of Mohammed has been tried in various lands under different environment and has shown in every place the same low intellectual, moral and social standards.

Untruthfulness.

While there are some truths in the Koran that as Carlyle says, "are worthy to be believed" yet there are many so-called revelations which bear on their face the imprint of the prophet's deception. The fact that Mohammed gathered ideas and stories from the Jews and represented them to be revelations given him from God gives sanction to untruthfulness. Not only did he give his example in this matter but in the traditional "authenticated sayings" he is quoted thus: "Verily a lie is allowable in three cases, *to women*, to reconcile friends, and in war." Needless to say the Mohammedans of today have become experts and can lie so affably and pleasantly that one feels ashamed to even charge them with such a thing.

Mohammed's life is the ideal which is held up before every Mohammedan boy. To be like the prophet is his aim. Naturally with such an example no life can reach high attainments, for the prophet showed treachery, vindictiveness, impurity and untruthfulness. He gave laws and indulged in practices which degrade woman with infinite degradation.

Polygamy and Divorce.

Following the example of the prophet, a man may marry and divorce as he wishes. When Mohammed's law, allowing four wives, could not restrain *him* it is not surprising that many of his followers transgress still more.

In earlier days it was common among the wealthier people to have large hareems. This of course is still to be found but not so prevalent as formerly. *De Guerville in his recent book "New Egypt" reports the following interview with his Highness the Khedive.

"Sir" I asked, "this custom which you have set aside, of having several legitimate wives and numerous concubines and slaves, is it still general in Egypt?"

"No" he replied, "and you will find especially in the upper and middle classes that the custom of having several wives is disappearing rapidly. The principal reasons for this change are, first of all, the abolition of slavery which makes it more difficult to obtain wives, and secondly, the enormous increase in the cost of living."

"In a word, sir, it is economy and not virtue that has led to the change."

"How you talk" cried his Highness, "Virtue? but my dear fellow we must first of all describe virtue."

This would indicate that the change is merely superficial while the moral conditions are unimproved. The easy method of dissolving the marriage relationship makes it easier and more economical for the Mohammedan to divorce his wife when she becomes tiresome and marry another. "A prominent Moslem has said in conversation that not more than five per cent of Mohammedans in Egypt retain the first wife until the day of her death." The same might be said of nearly all Mohammedans' lands, though the percentage would vary. The most abominable and revolting of all the customs is the "Temporary Marriage." This obtains only among certain sects and is common in Persia. Mohammed gave his sanction to this "marriage for pleasure." The wife does not become subject to her husband and is his only for the few days or weeks of their temporary union.

*From "In the Valley of the Nile."

No Home.

With such unstable conditions family life loses its sacredness. There is no home in the Mohammedan world today. They have no word *home* in their languages because they have no equivalent idea in their minds.

WOMEN'S APARTMENT IN A MOSLEM HOME
The light comes through chinks in the walls,

The men of the house eat alone first and the women afterwards. An advanced young man was asked, "Would it not be better if the men and women in your house would eat together?" "Yes" he replied, "it would be cheaper" showing that the first ray of the beauty of the family life had not entered his mind.

A Moslem writer describes marriage as

"a kind of slavery, for the wife becomes the slave of her husband and it is her duty absolutely to obey him in everything he requires of her except in what is contrary to the laws of Islam."

Wife-beating is allowed by the Koran, the methods and limitations being indicated. Any one who has lived among Mohammedans can testify that this privilege is not overlooked by Moslem husbands. Indeed women grow to expect this as a part of their lot for as one expressed it, "Mohammedan women will not walk straight, unless they are beaten."

Slavery.

The "divine" institution of slavery set forth in the Koran has been perpetuated for centuries. In many countries through interference of other powers the slave-trade has been diminished and in most cases obliterated but in Mohammedan Arabia which has been unspoiled by other influences the public slave market is still to be found. A Moslem writer, Hadji Khan, describes the selling of slaves at Mecca in 1902 and says the "separation of mothers from their children gave rise to scenes which many a sympathetic pilgrim would willingly forget."

"There is absolutely no limit to the number of slave girls with whom a Moslem may co-habit and it is this consecration of carnal indulgence which so popularizes the Mohammedan religion among uncivilized tribes and so popularizes slavery in the Moslem state." This system of slavery militates against domestic happiness. If the slave woman of the household becomes a mother she is at once elevated to the rank of wife and her child takes his place among the heirs and comes into a son's inheritance.

Illiteracy.

It is very hard for one in this land who has always known and loved books, and who is accustomed to the daily paper and the weekly and monthly periodicals to comprehend the condition of illiterate people. Indeed it is impossible to understand all that that word *illiteracy* implies: bigotry, emptiness, barrenness of mind, lack of interest in the outside world, a narrow horizon, impurity of thought and obscene language.

The Moslems reverence their book—the Koran, yet it is a disputed question whether Mohammed could even read and write. Certain it is that wherever Mohammedanism is to be found there is the deepest kind of ignorance among the people. In parts of Africa only the merest fraction of a per cent can read. In Persia ninety percent cannot read. In Baluchistan only 117 per thousand of the Moslem men and 23 per thousand among the women can read. Of India's 62,458,077 Molem population 59,674,499 are unable to read and write. Those among the Moslems who are educated in their own universities have the narrowest possible view of world knowledge. They believe the earth is square and that the sun revolves around it. In fact their whole system of teaching takes in only what revolves around their prophet, their people and their book.

A little school called a Kuttab is to be found in larger towns and often in small villages. A sheikh gathers around him a few lads and teaches them a few simple things—reading the Koran without understanding the meaning, writing and arithmetic. The boys sit on the floor, sway to and fro as they study their lessons aloud. Those who receive this simple education are often unable to make much use of the Arabic literature for it has "become so artificially stilted and obscure that only highly educated people can read some of the daily papers, and poetry generally requires foot-notes to make it intelligible."

Superstition.

As an inevitable result of the wide spread ignorance among Mohammedan people, superstition holds them in bondage. "Mohammed gave instructions in regard to omens, charms, talismans and witchcraft." To protect the life from evil, charms are worn on the body or

carried in the pocket. These charms vary in different lands. They may be a portion of the Koran written on paper and put in a little leather case; some names of God and their numerical value; the names of the prophet; beads or coins. In Persia even some of the men who have been educated in Europe will not put on a new suit of clothes until they consult the astrologer. Or if they want to visit royalty they take beads and cast lots to ascertain a fortunate time.

From Tunis comes a striking example of the effect of superstition and witchcraft, touching the most sacred relationship in life—related in "Our Moslem Sisters."

Fatima, a young girl, was married to a young man who, though not yet twenty, had divorced his first wife. Still Fatima's parents considered that no drawback, since he was in prosperous circumstances and willing to pay six hundred francs for the charming little bride. The marriage festivities lasted a week, friends showered blessings upon the bride and bride-groom who were mutually pleased with each other and all seemed to augur well for the future.

But as in the old fairy story, no one had reckoned on the machinations of the bad fairy who soon presented herself in the form of the girl's grandmother. The old lady strongly objected to the match on the ground that a slur was cast on the family by Fatima's being married before her elder sister Hanani, who was not so good-looking and had consequently been passed over by professional matchmakers. She vowed to separate the young couple by "working the works of Satan" over them, which in plain English means exercising sorcery. This is the story as told by the mother.

Five weeks after the wedding the old woman contrived to steal secretly into the bride's room and sprinkle over it a powder possessing the power of casting an evil spell over those she wished to injure; and to make her work more efficacious she further wrapped a knife with evil charms and hid it amongst the bride-groom's clothes. Shortly after she met the young man and clutching him by the arm, her sharp eyes gleaming from between the folds of her veil, she hissed, "Know O man, that I have bewitched thee and ere long thou shalt be separated from thy bride!" On entering the house that evening he complained that he felt as though in a furnace. It was a cold night and the family were shivering, but he kept casting off one garment after another, exclaiming that the awful heat was unendurable and that he was surely bewitched.

This went on evening after evening for a whole week until he declared that he could stand it no longer and could only rid himself of his sufferings by a divorce. Before the kadi (judge) he explained that he had nothing against the girl nor the family who had always treated him with great kindness but he was under the influence of sorcery and must be divorced. This statement was accepted as perfectly reasonable. The astonishing part was that the bride's parents exonerated him from all blame.

The mother said, "I loved him as my own son but he could not help it." The old woman had worked the works of Satin over him and how could he escape?

Stanley Lane Pool writes "As a social system Islam is a complete failure: it has misunderstood the relation of the sexes upon which the whole character of a nation's life hangs, and by degrading woman has degraded each successive generation of their children down an increasing scale of infamy and corruption until it seems almost impossible to reach a lower level of vice."

Do we blame these people for their present condition? Centuries of ignorance and sin have blinded their eyes and hardened their hearts and *they know not* that life may be pure and true and clean and holy. *We know this* and we know that the only help for them is the Gospel of Jesus Christ. SHALL WE NOT GIVE IT TO THEM?

OUR MOSLEM SISTER, YOUNG AND SAD.

The Mohammedan Woman.

THINK of the Mohammedan woman as your sister. In the flowery language of the Arabs there are many terms of endearment which grow meaningless with common usage, yet some always seem to have a deep significance. As the missionary goes from house to house and looks into the dusky faces of the women whose lives have so little joy in them, her heart grows warm as they press her hands, kiss her cheeks and exclaim, "Oh my sister, we are so glad to see you." We are sisters indeed. The whole world is akin. "For God hath made of one blood all nations."

In behalf of the Mohammedan women, 100,000,000 of them, I want to call for the love and pity and service of Christian women for the saving of these needy, sinful women, and I want to tell you of their conditions in words so simple and plain that you can never say again, "Behold, we knew it not."

The lot of the majority of these daughters of sorrow is poverty, suffering, vice and ignorance. The forlorn hope which lies before every Mohammedan woman is expressed in the Arab proverb, "The threshold mourns for forty days when a girl is born."

Beginning with her infancy the pitiable conditions surrounding her life are beyond the conception of the most of us. The ignorance of the mother, the firm belief in fate, the superstition of the friends all conspire together to rob the infant girl of life. Indeed there is only a "survival of the fittest" or the strongest. Seventy-five per cent of all children

born in Moslem lands die in infancy and nothing is done to protect their lives except to tie charms around the body and append them to the locks of uncombed hair.

The unwelcome little girl, as soon as she can understand anything, hears herself and her sister and her mother called the hardest, unkindest names such as "dog," "cow," and "donkey" and she grows up to believe that she is not the equal of her brother, but what she is called. Often a woman will say, "I have no mind; I am only a donkey." When one stops to consider that in Mohammedan lands, only a few women can read (from three to twenty-three out of a thousand) one is almost led to the same belief. But there is a brighter side. Wherever the Gospel has gone with its elevating, uplifting influence, it has been proven that the girls have minds as keen as their brothers.

Notwithstanding the fact that the Mohammedan mother says all manner of harsh things to her little girl, she loves her. But she can have little joy in anticipating her future. She can have no happy fancies of her little daughter's life. The Christian American mother dreams ambitious, happy dreams for her daughter. Even while she holds her a babe in her arms and sings sweet lullabies, her mind runs on down through the years. She follows her through school, she plans for her a short "career" and then—because it is inevitable, she sees her standing at the marriage altar and gladly she gives up this precious treasure to the true, honest man who promises to love, cherish and protect her until death do them part. But ah! the Mohammedan mother can have no such thoughts. She sees her daughter at the age of eight or nine years taken in from the street, from the bright sunshine and open air and kept behind high walls. If she is allowed to go out she must be closely covered. "In Arabia before the advent of Islam it was customary to bury female infants alive. Mohammed improved on this barbaric method and discovered a way by which all females might be buried alive and yet live on—namely, the veil." This mother sees her child at the age of ten or twelve years given in marriage to a man who promises nothing but who will abuse and mistreat her and whip her unmercifully if she displease him. The mother hears the joy (?) cry, and sees the procession that carries the young wife to this fate. At the door of the husband's house a goat or sheep is slaughtered and the bride steps over the blood on the doorsill that peace and prosperity may be hers. The Mohammedan mother knows full well that this is a bitter mockery for she can see that polygamy or divorce may be her lot in the near future. One of our missionaries in Egypt said to a man who had a beautiful little girl whom he seemed to love dearly, "How do you feel when you think that this child may marry a man who will divorce her or bring in other wives?" With an almost tragic air he replied, "Believe me sir, when I think of these things it is like a knife in my heart. But what can I do? It is *fate*."

She is a happy girl who is the first wife of a young man. She has faith to believe that he is different from other men, and she loves him though she never saw him before the marriage day. But if she should be childless, or the mother of girls only, or if she should lose an eye or grow pale and faded through ill health or any one of a dozen other things, he is at perfect liberty to divorce her, or bring in other wives.

"The night has a thousand eyes
And the day but one
Yet the light of the whole world dies,
With the setting sun.
The mind has a thousand eyes
And the heart but one.
Yet the light of a whole life dies
When love is done."

Recent writers on Mohammedan subjects express the opinion that polygamy and divorce are not as prevalent as formerly. Some attribute this to the reform

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A Moslem Wife's Lament.

"Less than the dust beneath thy chariot wheel,
Less than the rust that never stained thy sword,
Less than the trust thou hast in me, my lord,
Even less than these!

Less than the weed that grows beside thy door,
Less than the speed of hours spent far from thee,
Less than the need thou hast in life of me,
Even less am I.

Since I, my lord, am nothing unto thee,
See here thy sword, I make it keen and bright,
Love's last reward—Death comes to me to-night,
Farewell, Zahirudin,"

—*"Blessed Be Egypt."*

wave which is passing over Islam; others, more nearly correct, attribute the change to the increased expense involved. One cannot read on this subject long, however, without finding that wherever the Mohammedan religion is to be found, there are many men who indulge in these sins following the example of their beloved prophet.

"A woman lives in continual fear and dread lest one or the other of these calamities befall her. Can you imagine what this would mean, to live day after day with this terrible anguish grinding the very life out of you? To have nothing but abuse and curses from the one who ought to be your strong helper?

This might have been your lot. This is the lot of one-hundred millions of our sisters this very day. Shall we not at this moment in gratitude for the joy and peace of the indwelling Christ and the happiness of a Christian home re-dedicate all that we are and all that we have to the great cause of making Christ known to all peoples?

The Fellaha or Peasant Woman.

There must be a distinction made between the woman of the fellaheen or peasant class and the woman of the middle or upper class. While she is always careful to draw her veil over her face in the presence of men, yet she has great freedom to go anywhere she may wish. She is so low in the social scale that society takes little or no note of her. She, the Fellaha, is the burden bearer of her race. In the villages she takes her place in the field, working from morning until night, attending to the simple wants of her household after the days work is done. When it is time to come to market with the produce she carries a large basket on her head and guides the donkey upon which her husband rides. If the man should be of an aesthetic turn

A GROUP OF FELLAHA WOMEN,

of mind then she must repeat rhymes and stories for his amusement as he rides along. A tourist in Egypt recently saw a man riding thus with his hands empty while his wife walked behind carrying a heavy child astride her shoulder. He suggested that there was room on the donkey for the child even if there was not for the mother, and the fellow good naturedly acted on the suggestion. It was a new idea to this Moslem. Was not this woman his property? Had he not paid a dower for her? Why should he do anything to lighten her burdens?

In the city the women are venders of vegetables and hod-carriers for the masons. Often the heavy loads are carried to the time and tune of songs improvised for the occasion.

Intellectual and Spiritual Conditions.

Whatever the social standing of the Mohammedan woman her intellectual and spiritual conditions are practically the same. *A book compiled by Miss Van Somer is written by missionary workers all over the Mohammedan world. There was no communication between the writers yet there is perfect identity of evidence. One story is told and one cry everywhere. From Egypt and Tunis, Algiers and Morroco, The Sudan and East Africa, Arabia and Palestine, Syria and Turkey, Persia and India there comes the cry of oppressed womanhood. In these lands where only an occasional woman can read, the minds are dwarfed and life is only an existence. Would it not be a lonely life to live without the knowledge of books; to have nothing to occupy one's mind save the births and marriages, divorces, deaths and quarrels of the neighborhood? And would it not be an awful thing to live on through life without any knowledge of the plan of salvation?

To be sure the Mohammedan man looks forward to a paradise with a hareem of celestial women. The Mohammedan woman's place seems to depend upon the caprice of her husband and many husbands are like the old sheikh who said, "I don't want my wives in heaven. I prefer the harem of beautiful pure, clean angels which God has provided for every good Moslem."

The Mohammedan woman *may* pray, but she seldom does. The inexorable laws of washings and purifications before prayer make it almost impracticable. Unless everything is done to rule, her prayer is void. So this religion of Mohammed which controls the conduct of one seventh of the human race casts its blight on every daughter and wife and mother.

MOURNING WOMEN IN EGYPT.

Mourning Customs.

There is perhaps no custom among the Mohammedan women which is so detrimental to health as the mourning customs. No proper means are taken to preserve life. Sanitary precautions are

* "Our Moslem Sisters."

utterly disregarded. They depend upon charms to protect them from evil and illness. Mohammed taught there was no such thing as contagion. One will die when his time comes, hence it is useless to guard against disease.

Death enters their homes often. If the one taken is a boy or young man, or the father of the family the greatest lamentations are made. When the end is drawing near, the friends assemble, crowding around waiting for the last breath. When the spirit departs the death wail is given by the women. It would be impossible to describe this awful cry of despair. One who has ever heard it never can forget it. Though it may be heard day after day it never fails to pierce one's heart. Before nightfall the body is taken to its resting place. Not only is this necessary in hot climates but the Mohammedans believe that the sooner the body is buried the sooner the soul will reach paradise.

The procession headed by the holy men wends its way to the cemetery. As they pass through the streets they chant their oft repeated creed, "There is no god but God, and Mohammed is the prophet of God."

Sometimes the women follow in the procession uttering their wild screams, throwing dust upon themselves and tearing their garments. Generally however, they remain in the house where hired mourners and neighbors are assembled. No one will deny that the near friends of the departed often suffer the keenest grief, but when these who are mourners indeed become calm, the hired mourners break forth in shrieks and cries, uttering eulogies of the dead. Then the neighbors join in and then the friends break forth afresh. At intervals they smoke, drink coffee and eat sweets. This is kept up from morning until night. The length of a mourning is from seven days to a month, countinuously and at intervals for many months depending upon the importance of the departed and the wealth of the family. Often before one mourning is finished another begins, keeping many of the women bathed in tears month after month.

Women who have no other freedom are often allowed to go statedly to the cemetery to mourn there. It is their chief *outing* and they make the most of spending the day in the dismal city of the dead which has not even a flower or blade of grass to give cheer and hope for the resurrection of life.

A Ray of Light.

The story of the wrongs of Mohammedan women might be continued almost indefinitely. A volume might be filled in telling of the system of dowry which in many countries is equivalent to buying a wife; of their slavery and abominable system of concubinage; of the guarding of women in large hareems by eunuchs; of their family life full of quarrels and jealousy and of evils too indecent to mention, but through all this there is a ray of hope.

There is a *new Islam*. Men of education among them realize that Mohammedan peoples are not keeping pace with modern civilization. They know something is wrong. They are groping after something better. Among the reforms advocated by the leaders is equalization of the sexes. Kasim Bey Amin has written works on "The Emancipation of Woman" and "The New Woman" which have been well received. He points out that the sole advantage to be gained from the veil and the seclusion of women (enforced virtue and purity) can be obtained far more efficiently from an education which will fill the mind with pure thoughts and teach self restraint and self respect.

An editor of a Persian newspaper recently wrote an article on the need of female education. First he apologized for mentioning the subject of women in his paper. Then he pointed out the degradation of women and urged the husbands and fathers to educate them for the sake of the coming men. This article elicited a reply from a woman

whose children had read it to her. The letter dictated by her and written by her son is very remarkable in showing that an awakening is being felt in Persia and that some of the women are feeling its influence. There are stirrings of a new ambition and a dissatisfaction with their present condition.

Because this is the case, *now* is the golden opportunity to tell them that what they need is the Gospel of Jesus Christ. Wherever work is being done among Mohammedans our women missionaries are nobly doing their part as teachers, physicians and Bible readers. They are reaching the hearts of those they touch but the force is pitiably inadequate.

At the Cairo Conference for Mohammedans held in 1906, an appeal was sent out by the women delegates to Christian young women of different countries calling for helpers and calling now while the door of opportunity is wide open. "Any adequate effort to meet the need must be on a scale far wider than has ever yet been attempted. Each part of the women's work being already carried on needs to be widely extended. There are needed, trained and consecrated women doctors; trained and conscerated women teachers; groups of women workers in the villages; an army of these with love in their hearts to seek and save the lost."

THE SALVATION OF THE MOHAMMEDAN WOMEN DEPENDS UPON CHRISTIAN WOMEN.

Not only prayers and gifts must be given, but lives must be laid on the altar of service. No man can teach the daughters of Islam. Social customs forbid it. A woman must do this. No man can heal their sufferings. It must be a woman's hand that is stretched out to help. A male physician was once asked to treat a Moslem woman who was kept behind a curtain and he was allowed to see her tongue through a small opening. Another was asked to feel the pulse of a woman from a string which was attached to her wrist in the next room. Many a Moslem woman is allowed to die because her husband will not permit a male physician to see her face. Therefore the physical sufferings of the women of Islam can be alleviated *only by women.* And it must be from a woman's hand that they receive the Bread of Life. A woman who had been working for many years among Mohammedans was sitting one day at the communion table. The minister asked the question "Has any one been omitted in the distribution of the bread?" and it seemed that she saw millions on millions of veiled women rising silently in India and Africa and Siam and Persia to testify that they had been omitted in the distribution of the cup. She expressed her thoughts in a little poem a part of which we quote.

"As if indeed He spoke the answer fitted
Into my prayer, the pastor's voice came up
'Let any rise if they have been omitted,
When passed the bread and cup.'

Sudden before my inward open vision,
Millions of faces crowded up to view.
Sad eyes that said 'for us is no provision
Give us your Saviour, too.'

Sorrowful women's faces hungry, yearning
Wild with despair or dark with sin and dread,
Worn with long weeping for the unreturning
Hopeless, uncomforted.

"Give us", they cry "your cup of consolation
Never to our outstretched hand is passed
We long for the desire of every nation
And, Oh, we die so fast."

Does He not love us too, this gracious Master
'Tis from your hand alone we can receive
The bounty of his grace; Oh, send it faster
That we may take and live."

"Master," I said as from a dream awaking
"Is this the service Thou dost show to me?
Dost thou to me entrust thy bread for breaking
To those who cry to Thee?"

Dear Heart of Love canst Thou forgive the blindness
That let thy child sit selfish and at ease

By the full table of Thy loving kindness
And take no thought for these?
As Thou hast loved me let me love returning
To these dark souls the grace Thou givest me
And oh to me impart Thy deathless yearning
To draw the lost to Thee
Nor let me cease to spread Thy glad salvation
Till Thou shall call me to partake above
Where the redeemed of every tribe and nation
Sit at Thy feast of love.

Can you not, my Christian sister, just now let imagination have full sway and put yourself in the place of the Mohammedan woman. Think yourself there, be a Mohammedan woman for a few brief minutes; live her life; think her thoughts; suffer her sorrows.

Let your mind dwell on her until your beautifully decorated parlor becomes a large bare room; until walls rise around you shutting out the great, wide interesting world. Think of a harsh unsympathetic husband; of other wives or of the fear of divorce. Think o Eunuchs guarding you, spying out every action. Transform your dear, affectionate children into little rebels who will curse you. Think of the emptiness of absolute ignorance. Think of the unrest and heartache and longing for something unknown but something better. Or, be the fellaha. Put burdens on your head, and a child astride your shoulder and walk for miles under the burning sun. Work in the field, dig ditches, carry mortar.

Live in one room with donkey, a cow, a goat, a brood of pigeons, a flock of chickens. Sleep on the mud floor; let sickness seize you there, and suffer not only neglect and physical pain but also the thought that nobody will care if you are taken from earth.

Then ask the Master this question, "LORD, WHAT WILT THOU HAVE ME TO DO," TO HELP CARRY THE MESSAGE OF THY LOVE TO 100,000,000 MOHAMMEDAN WOMEN WHO SIT IN DARKNESS TODAY.

Methods of Awakening an Interest in Missions --The Pastor.

By Rev. C. R. Watson, D. D., Corresponding Secretary of the Board of Foreign Missions.

"TO the pastor," says Dr. Pentecost, "belongs the privilege and the responsibility of solving the foreign missionary problem. Until the pastors of our churches wake up to the truth of this proposition, and the foreign work becomes a passion in their hearts and consciences, our Boards may do what they can, by way of devising forward movements or organizing new methods for exploiting the churches for money, yet the chariot wheels of foreign missions will drive heavily."

A reason for the position taken by Dr. Pentecost may be found in the fact, that in all church work, the congregation is the unit. Gifts from individuals are a mere trifle alongside of congregational gifts to missions. The unit of power is the congregation, and the pastor *dominates* the life of the congregation.

But experience, as well as logic, shows that Dr. Pentecost's position is unassailable. "I have seen pastors whose course through the church I could track from place to place," is the testimony of a leading pastor of our own denomination. "I have seen pastors go from one congregation to another that had never been a quota-paying congregation, and I have seen those congregations come into the list of those who paid their share of that average that is asked and expected

of the church. I have seen a pastor do that, not once, but twice, three times, four times, five times, and even six."

After six years of experience with missionary administration, we are so firmly convinced of the truth of Dr. Pentecost's position, that we readily give the largest human credit for the past enlargement of our missionary work to the response of the pastors of our church. At the same time, we soberly believe that the supreme need of the hour is THE LEADERSHIP OF PASTORS, lest the forward movement of the church now be halted and suffer irreparable defeat.

So much by way of introduction to emphasize the importance of the part which the pastor must take in developing the church's interest in missions. Now, what are some of the methods which can be used? These may be considered best in connection with the different spheres to which the pastoral influence reaches.

The Pulpit.

This is still the dominant agency for molding the thought and life of the church. Mr. Mott estimates that about three-fourths of the church's membership read no religious publications. Three out of four must be influenced by the ministrations of the pulpit.

How often should a pastor preach on missions? No rigid answer may be given. A classic answer based on an extended examination of some twenty-five congregations recognized as missionary, suggests that at least four distinctly missionary sermons should be preached a year. This assumes, of course, ample other education in missions, in prayer-meetings and Sabbath School, through Young People's Societies and missionary societies. Answers received to this question in various sections of our own denomination, point to the propriety of at least six distinctly missionary sermons a year. In this case, the word of caution should be given, that it were well to have six such sermons a year at the Sabbath morning service, and to add an almost equal number for the Sabbath evening services, in congregations where the morning audience differs largely from the evening audience.

And what shall be the themes for such sermons? Before suggesting an answer to this question, emphasis should be laid on the fact, that the theme treated is not nearly so important as the pastor's attitude to the whole subject of missions. What view does the pastor take of missions? Are they a fad, a fancy, a worthy but optional enterprise? Or do they stand at the heart of Christian life, as the one great aim of the church and the Christian, the supreme obligation? Unless this latter view dominate the pastor's conception of the church, of the Christian life, of theology itself, we cannot hope for the largest results to follow from his missionary sermons, whatever be their themes and however numerous they may be.

Among the themes which are suggested and which lend themselves to all the variety of individual treatment, are: "Egypt," "India," "The Sudan," "Islam," "Hinduism," "The Coptic Religion," "The Bible and Missions," "Livingstone," "Paton," "Gordon," "Prayer and Missions," "Money and Missions," "Men and Missions," "The Successes of Missions," "Missionary Problems," "Missionary Agencies and their Administration," "Woman in the Moslem World," "The Condition of Children in Heathen Lands," &c., &c.

The Prayer Meeting.

Whether this meeting be chiefly for prayer or for instruction, it affords a wonderful opportunity for bringing to the heart of the church that detailed information concerning the great missionary enterprise, of which it was only possible to speak in general terms at the Sabbath service. The subjects treated will necessarily be much the same, but greater opportunity exists for others taking part, for questions and answers, for conferences, for stereopticon lectures

and missionary exhibitions.

The Sabbath School.

Missions in the Sabbath School. This is the rallying cry of a new movement which has been launched within the past three years and which has enlisted the support of our national leaders in Sabbath School work. It would lead us too far afield to discuss the methods which may be used. Let it suffice to point out this field to the pastor as one of his largest opportunities for developing a missionary church, and then let attention be called, to that most admirable handbook issued this past summer, "A Manual of Missionary Methods for Sabbath School Workers," by Rev. George H. Trull (price 50 cents).

Missionary Societies.

In every fully equipped congregation, there are distinctly missionary organizations, which ought to enlist the pastor's heartiest support, as they promote in turn the Kingdom of Christ. These may continue to exist without the pastor's sympathy and help, but their work will be more successful and their influence upon the congregation itself will be increased, if they receive the cordial support of the pastor.

We take the Women's Missionary Society as an illustration. Why should not every pastor lend his influence to the establishment and enlargement of the work of this organization? It has been our intention for some time to write an extended article, enumerating some of the services rendered to the foreign missionary enterprise by this organization through its Women's Board. SURVEYING THE GROWTH OF OUR FOREIGN MISSIONARY WORK, WE FIND THAT DURING THE PAST TEN YEARS THE SUPPORT THAT HAS COME TO THE FOREIGN WORK FROM THIS SOURCE, HAS INCREASED 280 PER CENT, while that received from the regular sources of the Church only increased 76 per cent. The charge has been made that such gifts are merely diversions from the regular channels. Observation absolutely refutes this charge. On the contrary it is our conviction that wherever this special missionary organization has been established, its activities have uniformly helped to deepen the missionary interest of the congregation generally. But this helpful reflex influence is most perfectly realized only where the cordial support of the pastor is given to the Society and its work.

Pastoral Work.

No pulpit ministrations or work done through organizations can take the place of personal conversation with individuals, and that personal pleading which urges upon them the claims of Christ and His work. The truly missionary pastor will have a zeal for missions burning in his heart, not only when in the pulpit, but also when in the homes of his people. And here may come his supreme opportunity.

There is opportunity here for conversation, discussion, the meeting of personal difficulties, and the clearing away of misunderstandings.

But there is especially a supreme opportunity for installing those missionary agencies which will continue to affect thought and life after the pastor has departed. We refer to missionary literature.

Elsewhere, an effort is being made to introduce into the homes of the church the weekly church papers, and we are heartily in favor of this effort. These weekly messengers carry with other religious news many a missionary article. But since we are speaking here specifically of missionary literature, two agencies may be specially emphasized.

One is the Foreign Board's Annual Report. This may be secured, free of charge, for the asking, if assurance is given that there will be a wise distribution of it. Left in a home by the pastor, with a word of endorsement, it will secure at least a partial reading, which will furnish fuel for missionary interests.

The other agency is the missionary

magazine. Here we name definitely the *Women's Missionary Magazine*, which presents news of our own Church's work at home and abroad. Carefully edited, well illustrated, with fresh issues every month, and offered at a price which can only be regarded as nominal, this Magazine ought to be found in every church home. The pastor may well count a subscription to this paper as one of his best methods for promoting missionary interest in his congregation.

To the missionary pastor, this survey can be little more than suggestive. We close with a single sentence from the lips of one who may be counted among our own Church's missionary pastors, "A church cannot stay dead with a live pastor."

Methods of Awakening Interest in Missions: The Value of a Systematic Study of Missions and the Use of Missionary Literature.

By Mrs. S. S. Wilson, Xenia, Ohio.

IT seems superfluous to urge the opinion that a systematic study of missions is valuable as a means of awakening interest in the prosecution of the great work of evangelizing the world; for such a statement is well nigh self-evident. Yet, in the belief that reiteration may have its uses, we venture to bring forward again a few arguments in support of our contention and to state some advantages of earnest, consistent and regular consideration of the whole orb of missionary enterprise and accomplishment.

It is assumed that special reference is had to that course of United Study of Missions which many of the Women's Missionary Societies in a number of denominations have been pursuing for a period of years. Any well-arranged plan would be valuable; but this one, while lacking certain of the drawbacks attendant upon the course of the International Sabbath School Study, possesses advantages similar to those claimed for the latter system.

First. In general, it may be asserted that little of definite knowledge can be acquired without systematic study. One may, in desultory reading, gain a great many facts, interesting and, in a measure, valuable; yet, if his information be secured by orderly research and then be clearly formulated, he will find it more thorough for his own use and more available for the instruction of others. There is no reason why this well-tried principle should not apply to mission-study; and we are justified in concluding that the desired end of deepening and broadening our knowledge in this line may be best attained by effort carried on according to a properly planned scheme.

Second. By implication, we find in the suggestion immediately previous, this thought: that by viewing the whole field one may be freed from an unnecessary narrowness, and may secure not only a roundness of information, but a largeness of sympathy. As our knowledge expands, our interest should widen, and we may become better able to shun a blighting, ungracious selfishness.

Third. By regarding the different divisions of the whole mission-field and observing the work as it is conducted under diverse conditions and by various plans, the student ought to receive stimulus toward evolving methods new and such as may prove profitable for

furthering the great cause in those districts for which he is primarily responsible. Valuable suggestions may come to the sincere soul as he views what has been accomplished by other workers. Moreover through the blunders of others for which he is in no wise responsible, he may obtain warning: and in humility and watchfulness may strive to pursue courses wiser than those which have proved fallacious.

Fourth. Another aspect of the same thought is that encouragement must come to him who takes a wide vision of all that God has wrought by the means of missionary agencies. Here also may be found an incentive to gratitude.

Notwithstanding the errors of man's judgment, the meager equipment of the mission forces, the hardness of the human heart, and the faint interest of many who profess to be followers of the Prime Missionary, the work accomplished in home-fields and in foreign lands for Christ and for mankind has been stupendous. Energy for further effort and courage for the conflict animate the soul which looks before and after in viewing this great Christian enterprise.

Fifth. Such systematic study should be of use in fostering a spirit of that collaboration which, in a limited sense, may be found desirable. It is well that the various branches of the church should have each its individual field, or fields, in the work of missions. But all should rejoice in the welfare of each, and, as far as consistency will allow, should delight to be of mutual aid.

Sixth. By pursuing a course of study in common with other branches of the church, it is possible for us to obtain an ample amount of literature, definite and collateral, on the subjects under consideration. Text books and other aids will be issued. Related articles appear in the various Missionary Magazines, and it becomes comparatively easy to secure material concerning the topics suggested in the monthly programs. The handbook for next year's work in the United Study of Mission Course, it may be mentioned in passing, is "The Nearer and Farther East," by Samuel M. Zwemer and Arthur Judson Brown.

Finally, let it be said that just as we should feel an eagerness to aid all needy humanity while yet we realize a special obligation to support and protect our own households, so our interest should flow out toward every branch of Christian effort, although we must neglect in no way those divisions for which, as a denomination, we have assumed individual responsibility.

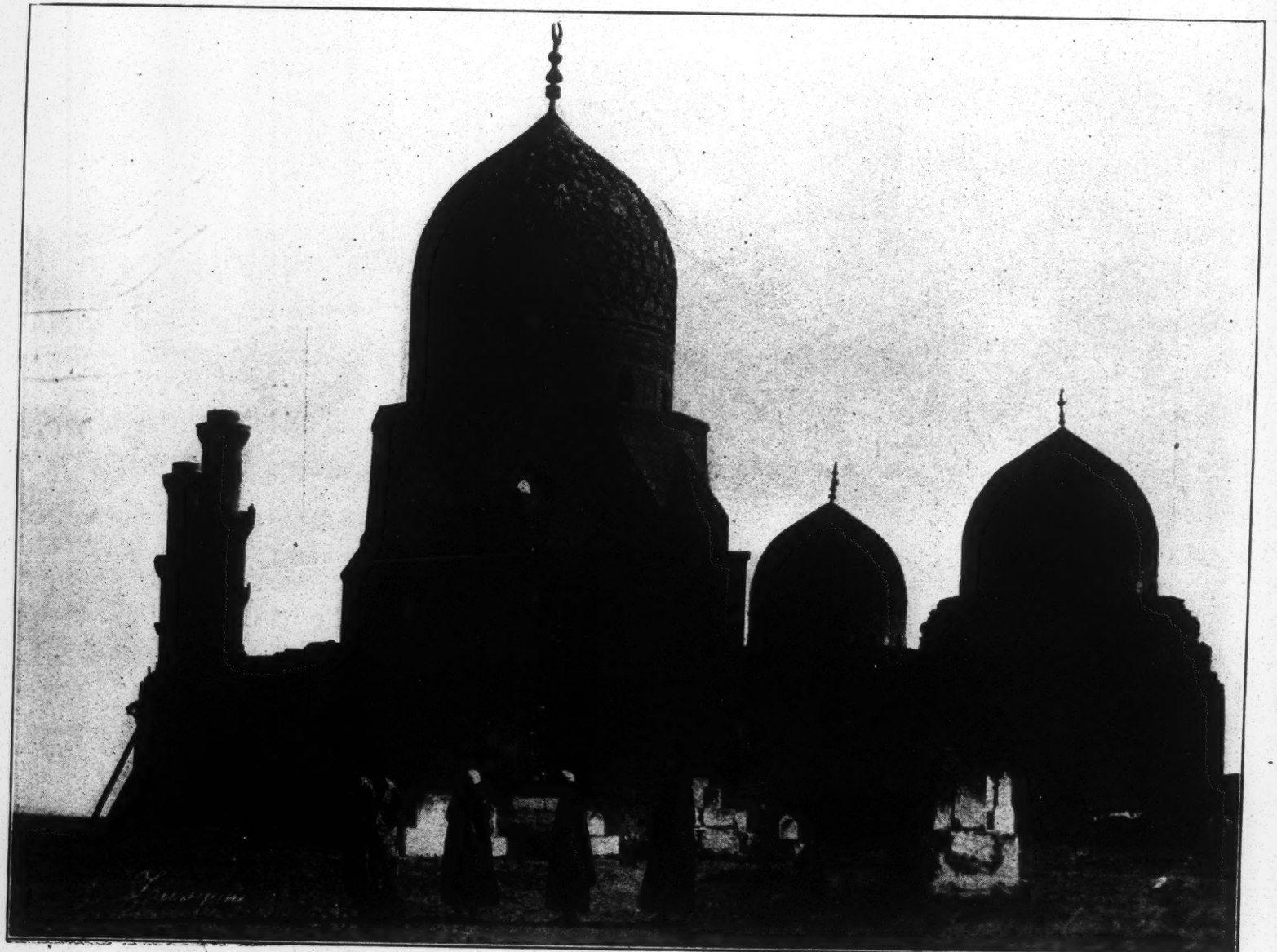
The Use of Missionary Literature.

In the monthly program as outlined, we find three forms of missionary literature indicated: first, periodicals; second, leaflets; third, the circulating missionary library.

1. Under the first division, two publications are mentioned, *The Women's Missionary Magazine and The Missionary Review of the World.* We shall speak of the former in somewhat ampler measure than of the latter, seeing the Magazine is more nearly our own, presenting, as it does, with clearness and sympathy the various branches of our denominational mission-work, specially as carried on by women.

And this suggests the very first reason which we would adduce in proof of the fact that the use of this form of literature is one excellent method of "awakening interest in missions." From the pages of our Magazine may be reaped accurate reports as to the state of the organized missionary efforts put forth by the women of our church. Without intelligence there can be little true enthusiasm. A consideration of the July issue of our own useful monthly ought alone to convince us that we can here learn much which, if learned aright, cannot fail to make our minds more informed, our hearts more responsive, our deeds more generous and efficient.

Again; through their letters and reports we gain a degree of acquaintance-



PERSIAN STYLE OF MOSQUE.

MOSLEM DERVISHES.

They meet at night, chanting part of the Koran and to the music of drums and tom-toms, with swaying bodies inaugurate fanatical zeal and religious frenzy.

ship with the personality of our missioners; and the more we realize their individuality, the more apt we shall be to feel interested in their efforts.

We may learn, too, the exact scope and character of the various branches of the work for which we are definitely responsible, as all these, from time to time, find representation in the pages of the Women's Missionary Magazine. We are thus rendered less prone to partiality.

Another item to be urged is that not only do we become familiarized with the field of work and with those who are sent thither, but through the medium of the Magazine, we gain a knowledge of those who are the sending agencies. The officers and general constituency of the Women's General Missionary Society, the members of the Women's Board, the methods employed by various auxiliary societies—of these we may, to our advantage, take cognizance; and to this end, the Magazine plays an important part.

Last under this sub-division, let it be said that those who follow the course of United Study of Missions will find that our Magazine gives much help in carrying out the monthly programs.

We may speak now, enthusiastically though briefly, of *The Missionary Review of the World.* Here is a treasure-house for the one seeking knowledge of the world wide field. Accurate intelligence is communicated, and communicated with promptness. In this periodical we may be sure of finding the latest missionary news presented calmly, yet sympathetically. In a literary way, even, the articles are often worthy. The Missionary Review is a potent factor in the spreading of information and in giving a general survey of missionary matters.

2 For those who desire to know about some special phase, the use of leaflets will be found helpful. These, in condensed form and with much directness, present topics in such a way that the information is immediately available and long research is obviated. While they do not satisfy a deep student, leaflets have yet a purpose to serve and by their convenience and slight cost, commend themselves.

3 It certainly seems as if every auxiliary society should have a missionary library. A small sum expended each year will add fresh material which may keep alert the minds of those who will use it. The library may also from time to time be augmented by judicious gifts. Any society possessing a fair supply of volumes bearing in general upon missionary topics, volumes which are read by the members, bids fair to be concerned about the progress of Christ's Kingdom. Let people first be informed; then attention and interest spring which should legitimately issue in action. Of this we may be but too confident—that an ignorant missionary society will not be active in the right directions. Unless people know of the need, they will not likely be stirred either to liberality or to effort. The enlivening power of the Spirit of God is the truly effectual means of "awakening interest in missions." These minor "methods," however, when used aright, are not to be contemned nor rejected.

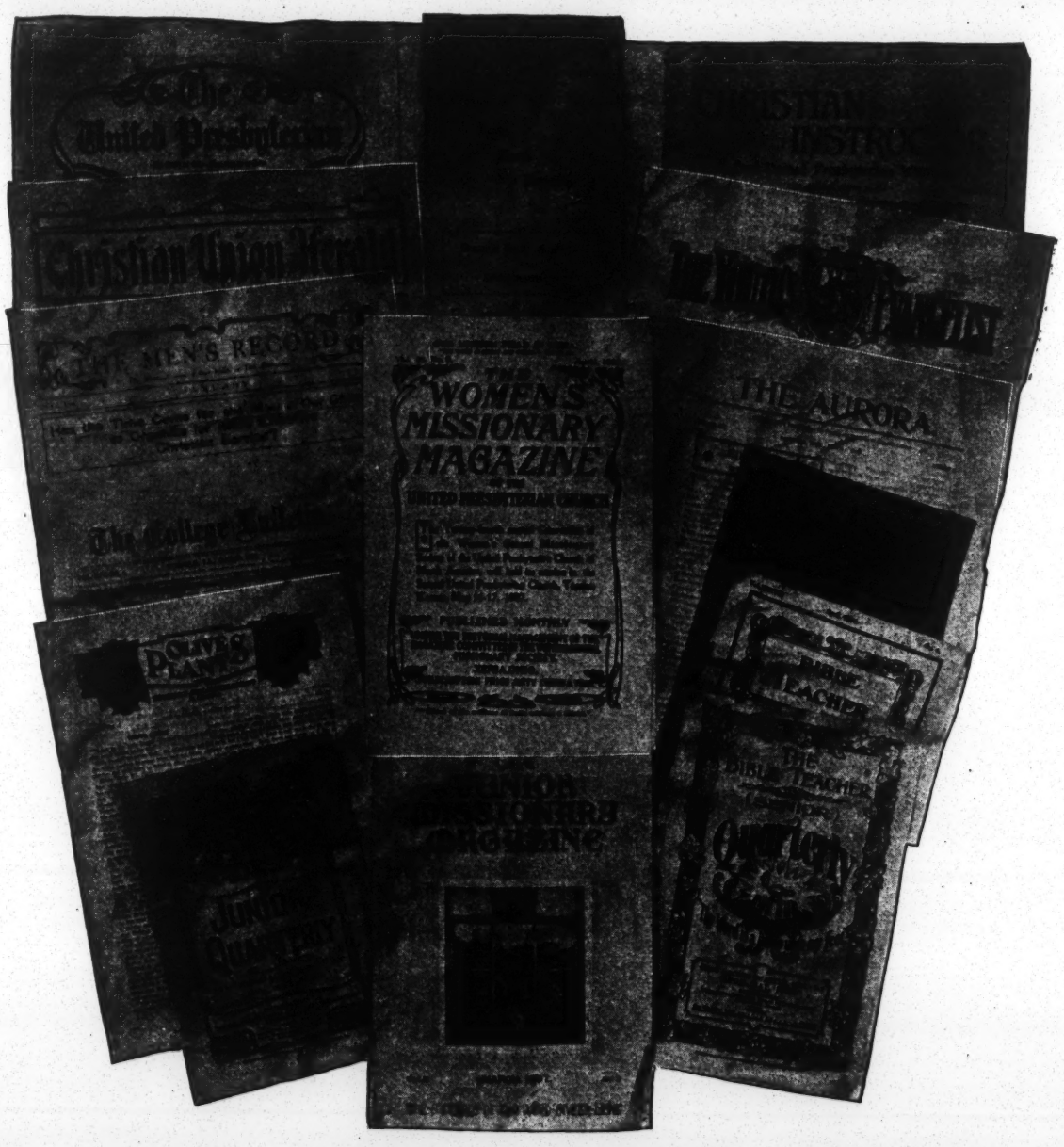
The demand in every department is not only for more men and women, but more *thoroughly furnished* men and women

=*The World for Christ.*

The Women's Missionary Magazine

AND OTHER PUBLICATIONS THAT

SHOULD BE FOUND IN EVERY UNITED PRESBYTERIAN HOME.



WANTED, **Eighteen Hundred NEW subscriptions to the WOMEN'S MISSIONARY MAGAZINE before May 1st, 1909.**

OUR AIM: - - -	**10,000**	Subscribers
We Now Have: - - -	8,200	Subscribers.
What We Need: - - -	1,800	new names.

Will **YOU** obtain at least one of this number.

SEND FOR SAMPLE COPY:

Foreign News Budget.

India.

Jhelum, Oct. 15, '08.

Dear Friends:—

As contributions for the Budget from others have failed this time, may I say a few words myself? India is giving food for thought these days, though that is not strange to any one willing to think. Plague has slain its thousands in this land, and now malarial fever is slaying its tens of thousands. Plague is infectious, and quick in its work, and hence terrifying, and India has suffered from its scourge for years. But this year there is a respite, and for several months plague reports have shown a great falling off in mortality.

After years of famine and other ills, abundant rains during the late rainy season cheered people with hopes of bountiful crops and better times, although still almost famine prices prevail every where. However, some crops are flourishing, and green things are growing every where, making the country all beautiful. Fresh, clean foliage, green grass by the roadside, and lovely white lilies and other water plants on pools of standing water along the railway, are sights that delight the eye. But these copious rains that have refreshed the earth and given new life and brightness to vegetation and made a new world for us to look at, have brought in their train this every-where-present, all-prevailing malarial fever. Every where people are sick, old men and young men, women and children.

People have the feeling that as it is "only malaria" it need not be serious. And indeed it need not, although it is, more's the pity. It is said that during the worst times of the bubonic plague in Amritsar, the daily death rate was about 75, while now from malarial fever from 100 to 120 are dying daily. Oh the pity of it! for many of these could be saved with proper care and medicines. Those around us and whom we can reach with a few doses of quinine are put on their feet in a few days and able to attend to their work. But there are numbers of villages not many miles away from us where there are not enough well people to look after their cattle or attend to their growing crops, some of which are wasting for lack of care, and many people are dying for the same reason.

Hard indeed must be the heart that is not moved to pity by seeing some of these things. Surely the Lord must love India to chastise her so sorely and so often. Famine, plague, cholera, smallpox from all of which some escape, but this ubiquitous malarial fever which doesn't appear so dreadful, is doing the fatal work as surely.

The hearts of many at home were touched by what they heard of the ravages of famine, touched in many cases deeply enough to reach their pockets, and something was done to help the present needs of orphans, at least. Doesn't the good Lord who made us all want us to keep our hearts soft, and pitiful, and sympathetic? Is it partly for our sake, for the sake of His servants in America that such sore and long afflictions are sent upon our brothers and sisters here that we may learn to suffer with them and help them in their afflictions? These things can be seen, and are temporal. Would that Christians in our Christian land, and even in our own church, could realize more of the verities of the unseen and the eternal. When shall we realize that the salvation of an immortal soul for which the Son of God gave his life, is incomparably of more value than even the alleviation of suffering in these frail, earthly bodies? Famine and pestilence, with many of the afflictions and sorrows that follow in their train are temporal. But ignorance, and superstition and unbelief are more widespread in this land, and their attendant evils are eternal. But what is a man profited if he gain the whole world and lose his own soul?

Are there not many to whom it may be said "These things—caring for the sick and suffering and destitute ought ye to have done, and not to have left the other undone, those other things that pertain to the life beyond. Go, teach. He that

believeth shall be saved, and he that believeth not—do you believe the rest? *Thousands are dying without the light of the gospel.* "The harvest truly is plenteous, the laborers are few."

Mrs. Eliza F. Stewart.

Egypt.

Cairo, Egypt.

One day, calling to see a former pupil I heard that in a house near by, there was a sick woman who was said to have an evil spirit and the ceremony of casting it out was just then in progress. I asked if a stranger would be allowed to go in, and so they took me around the corner. At the door and tiny window were gathered quite a crowd of on-lookers, women and children, but they made way to let me in. The room was small perhaps twelve feet square, and was full of women. Around on two sides were women with native drums and tambourines which they beat in time. Standing up, towards the middle of the room, was a girl with a scarf thrown over her head covering her face. As the music sounded with its persistent beat, beat, her body swayed and bowed as if some power not her own had it in its grasp. The music grew faster and faster, and more and more convulsive were the movements until at last she fell flat on the ground, yet still apparently under the grip of this strange power. For awhile her head lay on the ground, her legs and feet still shook. At last she lay still, and the drumming stopped. All this time I supposed this was the possessed woman, but after some little pause, during which the women with the drums asked me if I could cast out evil spirits, and how much I would charge for doing it, the music began again, and the real victim appeared. She looked really ill, and was dressed in white all splattered and besmeared with blood, the blood of a sheep which had been killed that morning. She had been made to drink some of it, and some had been splashed on her clothes.

She was so weak she could hardly stand, but two other women held her up, and she went through the same contortions as the first one, painfully and as if it were in spite of herself. Two or three others rose and also joined in the weird performance, until with the drumming and the strange swaying, one seemed to be in some other world and the very presence of the devil was felt.

Some who are said to have evil spirits may be suffering from other illnesses. Nervous diseases often receive this treatment. The evil spirit must always be pacified by a gift, whatever he asks for must be given him. So sometimes a wife who cannot persuade her husband in any other way of her need of a new gold belt or some other bit of jewelry, resorts to this method (that of pretending to have an evil spirit) which is quite successful.

But with all the pretence and the ignorance of the real nature of nervous or mental troubles, there is such a thing as devil-possession. And with it as one of the pastors once told Miss Thompson, worship of the devil. A woman once said of such a performance, "it is very solemn with all the 'sheiks' (evil spirits) sitting around."

I did not stay till the end but left with such an oppressed feeling and a little more realization of what it takes of faith in our God and His power to reach these in Egypt.

Maria A. Paden.

Luxor, Egypt, October 1, 1908.

The mission schools here have been in session for almost a month now, and the teachers report an encouraging outlook for the coming year. We are sorry to write that Miss Buchanan is at present ill with an attack of opthalmia. Miss Edna Campbell, of Petersburg, Pa., is acting as her assistant this year in place of Miss Gordon who returned to America in the spring.

Outside the girls' school there have been no missionaries in this station since last March when Dr. and Mrs. Pollock were compelled to leave on account of his health. We, as new missionaries in Luxor, and having had a very limited experience elsewhere, feel many misgivings about undertaking a work that has been carried on so successfully by our predecessors, Dr. and Mrs. Murch and Dr. and Mrs. Pollock. However, we have much to encourage us in the result we see of former Christian endeavor. For example, in visiting two houses of mourning the other day we were glad to see how well the bereaved ones bore their affliction. Instead of the house being filled with the wailing of hired mourners, everything was as quiet as we could wish to find it. The women sat quietly with a number of their friends who had come in to comfort them and showed no signs of any feeling but calm resignation to the will of God.

Yesterday the first meeting of the Women's Missionary Society for this season was held. Beside the girls from the boarding school about forty or fifty women were present. This, I was told, is a much smaller number than the usual attendance and many more will likely come to later meetings. The weekly meetings for women also are not as largely attended as they should be. We pray and trust that the Lord will quicken His church here and that He will use His chosen ones to add multitudes more to the number.

Flora Kerr McGill.

Mrs. H. M. Harvey, wife of our recent lamented Doctor Harvey, has faithfully gathered the correspondence from our missionaries in Egypt and also written hopefully and faithfully of the great work there. Our readers recall the recent letter telling of their anniversary and their happy life spent together in Egypt. Our hearts are now saddened with the recent cablegram announcing the death of Rev. Doctor Harvey, our pioneer missionary to Egypt. As we open the correspondence sent us by Mrs. Harvey, our thoughts follow this dear bereaved friend and missionary during the experience that so suddenly came to her ere these messages reached us. With her we can only employ the words of the Psalmist—"As dumb, I opened not my mouth Because this work is Thine;" May the precious consciousness of a life work well done bring comfort to dear Mrs. Harvey, and to the church a greater obligation as one by one our pioneer missionaries in Egypt pass from Earth to Heaven.—Eds.

American Mission, Cairo.

My Dear Friend:—

There is certainly no need for me to write this month. I think our ladies are awakening up to the necessity of writing. I can only hope that they will continue in the good work. We are just now enjoying a visit from Dr. Maria White, Misses Lawrence and Logan, of India. It is a treat for us to meet our workers from other fields. With love and very best wishes believe me,

Yours sincerely,

Henrietta M. Harvey.

Girls' Boarding School, Luxor, Egypt.
October 27, 1908.

Dear Friends:—

Miss Campbell and I have just come in from a call that would be a good cure for any one suffering from discontent or suffering from having had too many of the pleasures of this life. The home where we went was not of the poorest but was quite void of any comfort. The husband and father is a rich man, but he is of those "who bow down and worship the yellow gold."

The mother is educated, but is a heart-broken woman, for both she and her children are prisoners—months at a time they are not allowed out of the house. The girls were in school for a while, until they grew a little tall and then they were shut up and for about two years the eldest daughter has never gone out of the door. The mother is a Christian but has no power to take her children to church and very seldom is allowed herself to come. Her sad face this evening made my heart ache and I longed to help her. She uttered no word of complaint but she had tears in her voice. When I asked to see the large girls I was told they were "not free," which no doubt meant that they were never allowed by the father to come down stairs into the general sitting room where I was. Think of a bright school-girl being shut up in one room and not allowed to see anyone—not for a day or for a week, but for years or until she is married. I am thankful to say that there are many other families where this rule is not followed, and now that the light is breaking many are allowed the liberty that the Gospel brings *always* to women.

Our greatest excitement just now in Luxor among the Christians is getting possession of land for a new native church. If you want to know how we are buying the land just read the story again of Abraham's purchase of the cave of Machpelah. We hope we may get the land this week but we do not know. Our need of a new church is very great as our little old building will not accommodate the big congregation that wish to hear the word every Sabbath..

Mr. and Mrs. McGill and baby Evelyn have begun their work in Luxor and in this great needy district, and it is such a joy to see that part of our mission work moving on. Perhaps you think baby Evelyn does not help much, but she is doing something for the babies here who do not get the right kind of care. She

preaches quite eloquent sermons to the mothers as she lies and sleeps sweetly in her mother's arms on Sabbath, dressed in her comfortable clothing. And especially during this month, October, one feels that sermons need to be given to the mothers about the care of children's eyes, for this is the worst time in the year for ophthalmia, when the Nile is falling and the inundation subsides. We have not escaped the dread disease in the school but fortunately or rather I should say "ill hamd du lalla" "praise be to God" no one has had any permanent injury to the eyes.

Yours for Egypt,
Carrie M. Buchanan.

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The Pressley Memorial Institute at Assiut.

The year has begun under very favorable circumstances. The high water mark of two hundred fifty and we have in the building one hundred forty-five boarders besides about twenty more who take lunch only. The Mission kindly provided us with an extra building for the English Department or we could never have accommodated all the girls. As it is we have put up our last bed and have only one small room unoccupied. It is encouraging to see that the up-country people are anxious now to send their girls to a Christian school and are willing to spend money on their education, while formerly such a thing was considered a useless extravagance.

The older girls have come back with a spirit of helpfulness and good will, and are doing earnest work. We have been wonderfully blessed in that we have had no serious illness in our large family and our earnest prayer is that the Heavenly Father may daily keep each one safe from harm. A death is a very serious thing in a boarding school in this country. If a girl should die, immediately all the others from her village would be taken home by the frightened parents and no more would be allowed to come for four or five years. We have a small "clinic" every evening at bed time, and usually fifteen or twenty girls come with sore eyes or other ailments. Our graduating class this year is small as we have lengthened the course in the English department. We expect all three of the girls who finish at Christmas time to become teachers and one of them we will likely use in our own school. Miss Rena Hogg expects to give a series of talks to all the girls who are thinking of uniting with the church at the end of the term and we hope that many will come out and confess Christ. The attendance at Sabbath school this week was about one hundred seventy and the collection almost four dollars. We have a contest on among the different classes to encourage the attendance of the day pupils. Our review is held in connection with the five hundred fifty boys at the College, the girls going into the chapel first and sitting at the front with a curtain along the seat behind them. There are usually from twelve to sixteen little girls on the steps on both sides of the platform and sometimes an overflow on the floor. We can scarcely accommodate the girls of our Arabic department in the two adjoining rooms that we use for a chapel but still we hope that more girls will come and believe that money will be provided to build a suitable chapel soon.

Anna B. Criswell.

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In the Assiut Hospital we have the faithful Bible reader, Rev. Ibrahim, Moosa who has so faithfully presented the great plan of salvation to every patient in the hospital the past three years. Every morning he gathers as many of the women patients as possible into one ward and teaches, explaining the Word and prays with them. Every Sabbath morning Rev. Moosa preaches to the prisoners and is permitted to have forty at a service. This is the only service of this kind that I know of in all Egypt. After this service Rev. Moosa comes to the hospital and holds a service for all the patients that are able to gather in the chapel. Rev. Moosa along with his faithfulness is so capable and tactful, knowing just the best way to approach the Moslems as well as the Copts and is always ready with a word of sympathy to those in trouble or sorrow. On Sabbath afternoons we have a layman who preaches in the wards, first to the men and then to the women and they hear him gladly. This is the month of the great Mohammedan fast, Ramadan. The hospital is full, not a bed to spare—a thing that has never happened during Ramadan before.

Mrs. L. M. Henry.

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Dear Friends:—

Many of the readers of the Budget will remember Rev. Ibrahim, Moosa who spent several years in America and will

be glad to know that he is now doing a good work in the Mission Hospital in Assiut. He visits the patients during the week and preaches on Sabbath morning in the hospital chapel to a congregation of about sixty persons, who are gathered in from the different wards.

All who are not confined to their beds are invited to attend the service, and the most of them are willing to do so. Although bodily chastisement seems grievious at the present time, we hope that, in many of these cases, it may work out an "eternal weight of Glory." Certainly our Mission Hospitals are doing their best to sow beside all waters. Here a little and there a little, thus helping on with this great work of evangelization in this needy land. Would that there were more such; giving out the Light of Life in darkened places. With gratitude for what has been and is being done in His name, we turn to face the need which is appalling. Souls are dropping off about us every day. When can they all hear and turn to the Lord?

Sincerely Yours,

M. R. Hart.

The following is from the mother of our Foreign Secretary, Rev. C. R. Watson.

Cairo, October 30, 1908.

Some days ago Dr. Watson and I went to make a long-promised visit to a prominent Protestant, Mr. Makhiel Feltus, of Sanabo, who with his son had visited America a few years ago and was very much pleased with what he saw there and especially with the hospitality that he met with and had he been able to speak English he would have enjoyed his visit so much more, but his son spoke English and interpreted for him.

Sanabo is over four miles from the railway station and is reached by a road sufficiently elevated to be passable in high Nile. The Nile this year was unusually high and the long and wide tract of country of thousands of acres covered with water appeared like an extensive lake stretching from the high land on one side to the visible horizon on the other side.

When we reached Deirut, the railway station, a boat was waiting for us not far from the station and we sailed over fields to the edge of the town to quite near the house. The villages in the distance as we moved along looked like little islands in the lake. Notwithstanding all this depth of water they expected that by opening the dykes it would be drawn off into the main channel in about two weeks and the sowing of grain would begin which of course would be a wading in the mud of the sower, and behind him a man with a sort of rake to cover the grain. Mr. Makhiel Feltus is the chief man in this village of over eighteen thousand inhabitants and he is doing much to benefit the people.

He is now building a large house designed for a Girls' School and an orphanage, and also a fine well-built church, the lower story of which will be for a Boys' school. Both of these buildings will soon be completed and the problem of finding competent persons to conduct the Girls' School and the Orphanage is now looming up and causing him some anxiety. May the Lord provide a suitable one for this important work.

When the itinerating work of the Mission was still in its infancy, Dr. Hogg visited Sanabo when only very few were willing to listen to the message he came to bring them. Among the strongest and most bitter of his opponents was Mr. Makhiel Feltus, who, with others, were determined that neither the missionaries nor their teaching would find an entrance into their town, and so they did all they could to disturb the meetings, but one night the opposition was worse, and more indecent than the more respectable of the opponents could sanction and Dr. Hogg bore their insults with such forbearance and forgiveness that Mr. Makhiel at once avowed himself on the side of Dr. Hogg and lent his influence to the work he went to the town to promote.

The place now used for a church and the boys' school are too small for the attendance but soon there will be plenty of room when the new buildings are completed to meet the demands of the work and we trust the Lord's blessing will accompany the means used for the promotion of the work done in His name.

Mrs. Margaret Watson.

Miss Smith, who has charge of the Orphanage, has been sick in the German hospital for ten days. Miss Walker and I went to call on her this evening. She says the native matron of the Orphanage and the teachers who call on her, tell her how anxious the orphan girls are to see her and how they pray for her.

Some kind hearted woman sent them a

sheep the other day but no one will think of having it killed until Miss Smith gets back to help to eat it.

She was telling about how bravely the girls acted once last year. One of the orphans took diptheria and the doctor, a Mohammedan, came to give the others anti-toxin. They were terrified at the very idea of it for Egyptian children are easily excited. But Miss Smith called them all into her room and they had a little prayer meeting and she explained why it was best for them to take the medicine, etc.

Then she took them, one at a time, into another room where the doctor was. They took the youngest girl first and her courage failed and she screamed. But each of the other girls just buried her face on Miss Smith's shoulder, and held her arm out for the doctor to inject the medicine, without a flinch or scream.

When they all got through little Hind, who had gone in first, begged them to let her try it again to see if she couldn't keep from crying also. The doctor was astonished at their bravery and very much pleased. Every time he meets Miss Smith now he asks about her dear little orphan girls.

Just before we left the hospital the nurse came and took Miss Smith's temperature and said in cheering tones, "Better." We asked her if she was wanting anything and she asked for something you can all give. She said "I want your prayers."

E. M. Barnes.

Study for the Month.

FEBRUARY: MOSLEM LANDS

[Text Book—"The Nearer and Farther East]

Text for the month: Ye shall know them by their fruits. Matt. 7: 16.

Scripture Lesson: Jeremiah, 23d chapter.

Pray for divine guidance in the study of this lesson. Give thanks to God for the Christian religion which we enjoy.

Roll call—Give scripture passages concerning God's claims upon us for true worship and our duty to send the Gospel to Moslem lands.

Literary Subject—Text Book, "The Nearer and Farther East."

1. Social and Moral Evils of Islam.
2. The Mohammedan Women.

Helps for Leaders.—Distribute these giving time for the person to prepare short talks If preferred use questions from Text book.

1. Illiteracy among Moslems.
2. Mohammedan Educational Methods.
3. Slavery.
4. Polygamy and Divorce.
5. The New Islam.
6. The Christian woman the only Gospel messenger to the Moslem woman.
7. The Woman Physician's opportunity.
8. The effects of seclusion of woman—polygamy and divorce on family life.
9. Has any land under Moslem rule a public school system or public libraries?

Methods of Awakening Interest in Missions:

1. By the Pastor.
2. By systematic study of Missions.
3. By Liberal use of Missionary literature, e. g. Periodicals: Women's Missionary Magazine; Missionary Review of the World; Leaflets and circulating missionary library.

Questions on Methods of Awakening an Interest in Missions.

1. How many of your congregation take the Women's Missionary Magazine? The Junior Magazine?
2. Has your society provided any helps on the study this year. Make inquiry for some, of the Literature Secretary, Mrs. J. A. Crawford, Room 907, Publication Building, 209 9th street, Pittsburg, Pa.

NOTE—"GO OR SEND." While vast continents are shrouded in utter darkness, and hundreds of millions suffer the horrors of heathenism and of Islam, the burden of proof rests on you to show that the circumstances in which God has placed you were meant to keep you out of the foreign field.

Ion Keith Falconer.

Editorial.

A Happy New Year to Our Readers.

The Gift of the New Year.

The gift of another year, dear Lord,
From thy loving hands we take;
O grant that we use it gratefully,
For thy tender mercy's sake.
Its every moment should speak of thee,
Its hours show forth thy praise,
And freighted with love and kindly deeds
Should be the hastening days.
Thy watchful love hath brought us safe
Thro' the old year's paths, we know,
So stretch thy kindly hand again,
And guide us as we go
Thro' the untried ways of this year so new,
And grant that our paths may lie
Where the brightest beams of thy bounteous grace
May fall from thy throne on high.
Lift up our hearts till they sing for joy,
And grant us the gift of "peace,
Good will toward men," that the Christmas cheer
May not with the new year cease.

—*Mary D. Brine.*

We have come to the close of one portion of time and the opening of another. It is a fitting time to give ourselves to a little serious thought as we reflect upon the past and the possibilities of the future.

November 20th, 1908 at Cairo, Egypt, after a brief illness, Rev. William Harvey, D. D., pioneer missionary, passed into eternal life. The funeral services were held in the American Mission church at Cairo, on Saturday afternoon, November 21st. The interment was at the American Mission cemetery, Old Cairo. Thus another of the earlier missionaries to Egypt is removed, and the deep loss is equally great to the mission and his remaining wife who in partnership for life united her services in the Egyptian mission with her faithful husband and servant of God for forty-three years. What a worthy life to return to his Creator is this that is now ended. We are dumb in silence at the providential dealings of God with the pioneer missionaries in

Egypt. Within eight months two have, after a brief illness, left their fields of labor in answer to God's call to enter eternal life. The church at home as well as the mission in Egypt mourn this loss. To wife and daughters our sympathies are extended.

THE MISSION OF THE CHURCH IS MISSIONS.

The offer of Mrs. Russel Sage to give the American Bible Society one half million dollars, provided before December 31st another half million is added to it, the whole million to be used as a permanent endowment fund, has given an opportunity that we trust will realize the securing of a sum to the Bible Society it has long needed in its advancing work.

INTEREST IN MISSIONS IS THE PATRIOTISM OF THE KINGDOM OF GOD.

Continued Usefulness.

"If I can live
To make some pale face brighter and to give
A second luster to some tear dimmed eye,
Or e'en impart
One throb of comfort to some aching heart,
Or cheer some way-worn soul in passing by;
The purest joy,
Most near to heaven, far from earth's alloy,
Is bidding cloud give way to sun and shine;
And 'twill be well
If on that day of days the angels tell
Of me,
She did her best for one of Thine."

"Daughters of India."

A new book by Mary J. Campbell, Missionary to India.

The above title and writer will attract the readers of the Women's Missionary Magazine. Mary J. Campbell is well qualified to write interestingly as well as instructive of the women to whom she has given the most of her life. This book is published in behalf of Christian work and we bespeak a large sale of it similar to her "One hundred Girls in India."

The price, 35 cents single copy, or less for a number of copies to one address, may be sent to Rev. W. J. Buchanan, Monmouth, Illinois. This book should be in every United Presbyterian home.

INDIFFERENCE TO MISSIONS BETRAYS EITHER WOEFUL IGNORANCE OR WILFUL DISOBEDIENCE.

Leaflets.

JANUARY, FEBRUARY, MARCH.

Evangelization of Mohammedan World	1c
Topsy Turvy Land	1c
Work Among Moslem Women	2c
Work and Difficulties in Eastern Turkey	1c
A Turkish Wedding	1c
His Plan	1c
Raymund Lull	2c
Ion Keith Falconer	2c
Henry Martyn	2c
Little Daughters of Islam	2c
Mohammed, Founder of Islam	2c
Mohammedanism	2c

If the above are all purchased at once they will be furnished for 15c. If ordered singly at price stated for each leaflet,

Child Labor Literature.

For help in your study on this subject connected with the Women's Missionary Society this month, and for the most reliable and latest information on Child Labor send to the National Child Labor Committee.

Head quarters for Child Labor literature is 105 East 22nd street, New York City. This literature can be obtained for the asking.

PURCHASE ONE OR MORE COPIES OF "DAUGHTERS OF INDIA," a new book by Mary J. Campbell. Price per single copy thirty-five cents. Well written and illustrated. Send orders to Rev. W. J. Buchanan, Monmouth, Illinois.

Child Labor.

During the month of January the Women's Missionary Societies of the United Presbyterian Church will have opportunity to discuss the Child Labor Problem. We were able to give but a small space to this important theme in our December Magazine. It is our purpose to follow up a subject of such vital concern to us all.

This Magazine will continue to give information of the extent of evils of Child Labor and of measures adopted to oppose them; and shall continue to agitate for activity on the part of our readers to assist in compelling reform.

As we go to press the following circular letter has been received, and a careful reading of its contents is urged upon each and every one. It reads thus:

THE NATIONAL CHILD LABOR COMMITTEE has designated Sabbath, January 24th, 1909, as Child Labor Day, and through the medium of the religious press is appealing to the clergymen throughout the country to devote some part of that day to the interest of the defenseless child workers in factories mines, mills and sweat-shops. The Committee invites clergymen to speak on the subject of child labor at a regular service or to have it considered in Sabbath School or Young People's Society. The call is endorsed by a large number of representative New York ministers in a letter addressed to the clergy.

The Federal Church Council meeting in Philadelphia this month, representing thirty-three churches and nearly eighteen million communicants, unanimously adopted a resolution declaring that "the churches stand for the abolition of child labor."

OF THE TWO MILLION WORKING CHILDREN IN THIS COUNTRY, MANY THOUSAND ARE IN FORMS OF LABOR NOT ONLY INJURIOUS TO THE BODY AND PREVENTIVE OF EDUCATION, BUT WHICH ALSO OFFER THE MAXIMUM MENACE TO THE MORAL LIFE. This is sufficient warrant to call upon the churches to devote one day to these of whom Jesus said: "It is not the will of your Father which is in Heaven that one of these little ones should perish."

The National Child Labor Committee in its four years of work has witnessed improvements in the child labor laws of thirty-four states and is making a special effort at this session of Congress to secure the authorization of a Federal Children's Bureau. In a pamphlet recently issued by the Committee, the purpose and scope of this Bureau are thus described:

"Such a bureau should investigate and report upon all matters pertaining to the welfare of children and child life and would especially investigate questions of infant mortality, the birth rate, physical degeneracy, orphanage, juvenile delinquency and juvenile courts, desertion and illegitimacy, employment, dangerous occupations, accidents and diseases of children of the industrial classes, legislation affecting children in the several states and territories, and such other facts as have a bearing upon the health, efficiency, character and training of children."

Literature describing this bureau; addresses by the leading experts of the country discussing the relation of child labor to health, education, citizenship, morals and the family life; suggested topics for sermons and selections for use in platform or conference meetings, or in Sabbath Schools, will be cheerfully furnished without charge on application to National Child Labor Committee, Owen R. Lovejoy, General Secretary, 105 East 22d Street, New York City.

It is urged that each reader make a point of calling attention of the clergy men of his or her congregation to the request made in the above letter.

Special Notice.

Sample copies of The Women's Missionary Magazine furnished to agents for free distribution. Send to Mrs. S. M. Kelso, Xenia, Ohio.

Twenty-sixth Annual Convention of W. G. M. S., May, 1909 at Buffalo, N. Y.

BY THE PRESIDENT OF THE CONVENTION.

The year 1908 will soon be a thing of the past. Looking at this year in retrospect we are impressed with the wonderful things which have been done. It is not well to look too long upon the past because there is work for the present in planning for the future effort.

Within a few months the convention of 1909 will be here. Women of the church, what are you doing? Do you all feel that you must share in the burden of responsibility for its success?

This meeting belongs to the entire church and each one should have a personal interest in the arrangements being made. This is the Master's work and we should strive to rise to the highest standard of excellence in the service to be rendered. Conscious of our weakness may we seek the aid of the Heavenly Father to direct our endeavors and strengthen or hands.

At the time of the convention, when the splendid reports and inspiring addresses are heard and the large Thankoffering is presented, the delegates are aroused with the spirit of the occasion; enthusiasm reaches high-water mark and resolutions are made to do better work than ever before.

They are really in earnest but procrastination, characteristic of so many, causes good resolves to slumber, plans to fail of execution, and the year flies away without the effort being made. Let us stop right here and apply this little motto to ourselves, "Do it today."

We have now entered upon the second half of the semi-centennial of our society.

The record of the past should gladden the heart of every lover of the cause. The work has grown to include 66 Presbyterials, 1205 societies, 34,103 members and the Silver Anniversary Thank-offering rose to the large sum of $76.000.

This is an evidence that the door of opportunity for the women of our church has been thrown wide open. Joy over past results should not lead to depressed efforts for the future.

Act on the watch word of the last convention and go forward to greater things. Resolve to be more liberal in gifts to the different missions.

Have enlarged ideas concerning the plan and scope of this work.

Missions are not an evanescent dream, not a diversion for the passing hour but are the centre of the circle of christian activities.

This is the vital and real issue before the church today. I would like to see our society take an advance step, in every part of her labors, beyond that which has gone before. Towards that end, I now ask you, dear reader of the Magazine, that you unite with me in prayer that our Buffalo Convention may be intensely practical, may sound the keynote of a campaign in missionary effort which will result in the salvation of many souls.

(Mrs. J. L.) Mary Pollock Hervey.
512 W. 172nd Street. New York.

'Who comes dancing over the snow,
His soft little feet all bare and rosy?
Open the door, though the wild winds blow,
Take the child in and make him cosy.
Open your heart, be it sad or gay,
Welcome him there and use him kindly,
For you must carry him, yea or nay;
But whether he bringeth joy or fear,
TAKE HIM ! GOD SENDS HIM—THIS GOOD NEW YEAR."

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

New Year Greeting.

Another year is dawning!
Dear Master let it be
In working or in waiting,
Another year with Thee!

Another year of mercies,
Of faithfulness and grace:
Another year of gladness
In the shining of Thy face.

Another year of progress,
Another year of praise,
Another year of proving
Thy presence "all the days."

—*Havergal.*

A Thank-offering Message.

In God's book of remembrance is found a record of every thank-offering laid upon His altar at the Annual Ingatherings of the missionary societies during the past three months. He knows the name of every giver; He knows the spirit in which each gift was given; He knows all the self denial exercised by the many; He knows the liberality of others and He will reward accordingly.

In the New Year let every giver resolve that for each day's mercies and blessings gratitude shall be expressed on each returning night—ere "slumber comes to the eyelids." Gratitude may thus be cultivated in the heart where now ingratitude has possession.

The true spirit of gratitude is beautiful in the eyes of both God and man; then why not cultivate it until only the bright joyous side of life is seen by all. Into the daily life of every human being there comes more of blessings than curses; more of sunshine than shadows; more of joy than sorrow. And when ingratitude is banished from the heart, one can see good in everything that comes into the daily life. Then the heart filled with gratitude finds it easy to join with the Psalmist in singing:

Bless the Lord, O my soul
And all that is within me
Bless his great and holy name.

Every heart that reaches this high note of praise rejoices in rising still higher in the scale of heart songs and seeks to express his gratitude to the Giver of every good and perfect gift in the words:

To Thee Thank-offerings I will give
And on God's name will call;
I'll pay my vows now to the Lord
Before His people all.

Oh, for the time when every one who names the name of Christ shall be a thanks-giver and a thanks-liver!

The Key is in the Pocket.

Did you ever hear a man remind the Lord of his promise in Malachi 3: 10? I have, many a time. I have heard men really yell to the Lord to open those windows of heaven and pour out the blessing. It would seem as if they would break the glass out of those windows, or have the Lord tear the frames to pieces, they were so anxious for the

blessing; but the windows didn't open, the blessing didn't come, and they felt a little hard toward the Lord for the failure. But all the time they had the key in their pockets and didn't use it.

How does that passage read? Look sharp: "Bring ye all the tithes (tenth of your income) into the storehouse, that there may be meat in my house, and prove me now herewith (that is, with the tenth,) saith the Lord, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The "tenth" is the key to the windows. Apply the key. Bring that tenth into the storehouse. Take it out of your pocket and give it to the Lord. Then what will happen? Why he says he will open the windows and pour out the blessing. You can't keep the key in your pocket and get the blessing. How much noise is wasted over this text, and it is called prayer. Fulfill the condition, and God will fulfill the promise.—Rev. J. O. Denning.

How the Spirit of Gratitude Can be Developed.

This excellent article was given at the Thank-offering service of Xenia Presbyterial in October by Mrs. F. P. Hastings, Cedarville, Ohio, and requested for publication.—M. C. P.

The process of development is to go through a natural evolution by successive changes, to a more perfect state.

There can be no development or growth without life. Take for instance a plant. In order for growth or development, the seed must be sown and in order to grow, the plant must have food, air and sunshine. We also need food, air and sunshine in our spiritual life. In order to grow we must give our hearts entirely to God and live the consecrated life.

We get our food from the word of God. By the study of His word we learn how, when and where to give. We need to study the promises and especially this one "God loveth a cheerful giver."

We also find these words, "Give and it shall be given unto you." Give love to others, for the "heart grows rich in giving." Let us give of our means, for the more we give the more we will be able to give; and the more we give the more we will want to give. In order that the spirit of gratitude may be developed we must learn to say "thank you" to God, when we receive His gifts. This will make us live in present thanks-giving. God does not need our gifts as much as we need to be grateful.

Without God's blessing we can not develop. The giving of thanks for what we receive is one of the best ways to make sure of God's blessings in the days to come. Giving to God daily, exercises the grace of giving. Daily thanks-giving leads to daily thanks-living. It helps us to watch for God's blessings and keeps us in touch with the Giver and makes us more like God who is always giving.

Another way to develop is to study missions. Study the needs and in this way we can sympathize with the workers. Ask ourselves the question often "Can we withhold from a full supply" while others are crying "Give, O give us the bread of life." Then we need also to live in the atmosphere of prayer and praise and every time we give back an expression of our thanks let it be accompanied with a prayer for the work and workers. Let us put our hearts in the right attitude for growth by consecrating ourselves and our possessions to God. Let us spend our possessions upon His cause and they will become a part of the "inheritance, incorruptible, undefiled and that fadeth not away."

Notices.

The treasurer of the Women's Board closed her books for the year's Thank-offering on January 1st 1909. All offerings coming in after that date will receive credit in *next fall's* offering.

Societies are requested to fill in the Thank-offering blanks at once and send to their Presbyterial Thank-offering secretaries. After the secretaries have compiled from these blanks the report for their Presbyterials, they should be forwarded promptly to the home address of the General Secretary.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

Motto: ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH. Mark 9: 23.

AIM:—TO HAVE A PRESBYTERIAL SECRETARY OF YOUNG WOMEN'S WORK IN EVERY PRESBYTERY AND AT LEAST ONE YOUNG WOMEN'S SOCIETY IN EVERY CONGREGATION.

Mrs. J. A. Alexander, Secretary, Crafton, Pa.

OUR SPECIAL WORKERS.

Miss Sue Cooper White, Gujranwala, Punjab, India.

Miss Anna L. Torrance, Whittier, Cal.

Miss Christianita Totten, Henderson, North Carolina.

Self is the only prison that can ever bind the soul,
Love is the only angel that can bid the gates unroll;
And when he comes to call thee, arise and follow fast,
His way may be through darkness, but it leads to Light at last.
—Selected.

Mohammed always found a desert or made one.—Robert E. Speer.

Tested Program for February.

Topic:—Social Evils of Islam.

Aim:—To realize the importance of a perfect ideal in religion.

Text book—The Nearer and Farther East.

Sing Nos. 180 and 133.

Prayer.

Paper—Islam as a social system.

Impersonations—(in first person) A plea from a Mohammedan woman of Egypt and a Mohammedan girl in Persia.

Paper—The education of a Mohammedan boy. See article by Dr. S. M. Zwemer in Missionary Review of the World, February 1908.

Discussion—A comparison of Christian and Mohammedan social life.

Questions.

1. What has Christianity gained from the freedom it has given to women?

2. What things do you think we would miss most in being brought up as children in polygamous Oriental households?

Bible Reading—Isaiah 35.

Prayer for Moslems that they may accept Christ as their perfect ideal.

Helps—Text book, Nearer and Farther East; Our Moslem Sisters.

Suggestions for leaders of classes on the Moslem World, by T. H. P. Sailer.

Dear Young Women:—Greeting.

Adapting the words of Dr. Henry Van Dyke I am thinking of you to-day because the new year is approaching and I wish you happiness, and to-morrow because the new year will be still nearer, and so on clear through the year.

May 1909 be the most interesting and successful year of our work together, and as we study of our Moslem sisters and others less fortunate than we, may the love of Christ warm our hearts to an appreciation of our own blessings and a desire to spend and be spent in the service of our Master who has done so much for us. Ed. Y. W. D.

Plans.

Have one committee arrange for maps, charts and pictures for every meeting.

Another to be responsible for roll call providing Scripture texts, items of news or anything they choose to interest the

society. Another good suggestion comes from one of our Ohio societies. Select temperance and missionary reporters whose duty is to give latest items of interest on the different lines at alternate meetings.

New Societies.

Mrs. J. A. Alexander reports the following new societies:

Keokuk, Iowa, Rev. H. B. Foster, pastor.

First Church, Monmouth.

Eleventh Church, Pittsburg, with fifteen charter members.

First Church, Mercer, Pa., with over twenty charter members, Miss Louise McClellan, President.

The Way We Do.

(*A Story of Methods*)

By Mabel Weitzel.

One day last summer, five young ladies who chanced to be staying at the same cottage at Chautauqua Lake, were gathered together in one corner of the porch talking. Grace Allen and Jean Wilson were employed as stenographers by a law firm in their home town. They were devoted friends, and had come to the Lake together to spend their short summer vacation. Two of the other girls were sisters, Irene and Marian Collins, while the fifth a sweet, gentle faced girl, was Ruth Graham who had come to the Lake with her parents.

The five girls had been acquainted only about twenty-four hours, but were in a fair way to become very good friends, and had already laid plans for many pleasant times which they were to have together.

While talking over their plans for the next day, Marian Collins remarked, "There is a Missionary Conference which begins to-morrow, and I promised the president of our Young Women's Missionary Society that I would attend it, and take back a report to our society. Suppose we all attend it; or, perhaps," turning inquringly to Grace, "you girls are not interested in missions?"

"Oh, yes," eagerly responded Grace, "Jean and I both belong to Young Women's Missionary Societies and one of our most common subjects of conversation is the good qualities of our respective societies."

"Do you not both belong to the same society?" questioned Irene.

"No," replied Grace, "we live in different parts of the city, and do not attend the same church."

"Have you a large Young Women's Society?" asked Jean.

"Yes, we have a fine one, 'even if I do say it'" replied Marian.

"We have thirty-two members, and they're all real live members too. Not a 'dead' one among them all."

"By that do you mean that they all attend the meetings regularly and take a real interest in the work?" asked Jean.

"Yes, that's just what I do mean," emphatically replied Marian." "Of course I do not mean that our attendance is absolutely perfect, because sometimes there are meetings where two or three of the members are absent, but they usually have good reasons."

"Well," sighed Grace, "I wish you would tell us how you manage it."

By this time, all the girls were deeply interested and settled themselves comfortably for a long cosy chat.

"In our society," said Marian, "we have a membership Committee—and by that I don't mean three or four girls who travel under the name of Missionary committee, and never do anything to let people know they're living—but a committee of six earnest girls who know what they are supposed to do and then do it. We have our meetings on the second Thursday of the month, and on the Sabbath before the meeting or sometime through the week before Thursday evening, this committee sees every member of the society and reminds them of the meeting. Now, this is no light task by any means, because our members' homes are somewhat scattered, and not

all of them can always get out to the church services. And if a member cannot be seen at church service the Sabbath before the meeting, then some member of the committee goes to her home to tell her of the meeting, or if a personal visit is impossible, then a post card is sent to her It is hard work undoubtedly, but it pays."

"Then when the meeting night comes, if there are any absentees, the secretary hands their names to the chairman of the membership committee and the committee visits them as soon as possible and tells them that they have been missed at our meeting. There are six girls on the committee and they do their visiting by couples."

But suppose" said Grace, "you had some girls, who, with all the committees visiting and coaxing, would still not attend regularly; what then?

"Then we strike their names from the roll," replied Marian decidedly. "We will not carry names on our roll unless the owners of the names show themselves willing to do what is required of them:" "Oh," she continued, "we have our share of that kind—girls who come into the society without any notion of what it really means and show no desire to learn what the society's work is. But if after a proper amount of what you term 'coaxing', they show no improvement, we drop them from membership. It is strenuous treatment, I admit, but it has kept our society from having that most abominable thing—a 'padded roll.' "

(*To be continued next month.*)

The Board of Directors.

The regular meeting of the Board was held November 17th, Miss E. D. Brown presiding.

A cablegram received from Tanta stated the resignation of Miss Lula Harvey and asked for two more nurses to be sent immediately.

Dr. Anna B. Watson of Tanta met with the Board and spoke of the work and needs in the Hospital and made a plea for a contagious ward.

Mrs. J. A. Wilson was appointed Acting Foreign Secretary and Mrs. J. D. Sands her colleague: Mrs. Wilson is to get any assistance needed in the Junior Missionary Magazine. Mrs. Sands was relieved from the duties of Railroad Secretary and Chairman of Committee on addresses. Miss Brown was appointed Railroad Secretary and Mrs. R. C. Morton Chairman of Committee on addresses and Mrs. N. W. Stevenson will take charge of the Junior Department in the Women's Missionary Magazine.

Mrs. Mary Clokey Porter was appointed on the Advisory Committee of the Pan Presbyterian Conference.

Mrs. R. C. Morton was elected Temperance Secretary.

The Young Women's Secretary reported a new society organized in Keokuk, Iowa, and one in First Mercer, Pa. 2nd New Wilmington congregation has pledged the salary of Miss Jennie B. Morrison of India and Butler Presbyterial assumes the support of Miss Laurella G. Dickson of India.

Miss Loretta Mitchell has been secured to write the notes for Junior lessons.

December 1st. At 10 o'clock Dr. Chas. Watson and Dr. M. G. Kyle as representatives of the Foreign Board met in conference with the Board and at the close of the conference a prayer service was held having in special remembrance Mrs. Anna Herron, Mrs. E. M. Hill and all the sick missionaries.

In the afternoon the regular meeting of the Board was held.

The Treasurer reported receipts for November $6997.12 and disbursements $9,188.03.

Freedmen's Secretary reported that furnishings are needed for the three rooms lately furnished in Sterling Hall. Three stoves and six beds and springs were granted.

One dozen chairs were granted for the sewing room at Canton Bend.

A new Young Women's society has been organized in 1st Monmouth Ill.

Foreign Secretary stated that Miss Lawrence and Miss Logan had arrived in Pittsburg and Miss Lawrence is now in Columbia Hospital. Dr. Maria White will arrive at her home in a few days.

Secretary was directed to send a message of sympathy and condolence to Mrs. Harvey and her daughters.

Mrs. J. D. Sands, Sec'y.

Junior Leaders Department.

Edited by MRS. N. WYLIE STEVENSON, Junior Secretary,
2212 Perrysville Ave., N. S., Pittsburgh, Pa.

The Junior Leaders' Department, during the past year, has been ably edited by Mrs. J. A. Wilson, editor of the Junior Missionary Magazine. As she has been called to take up the work of the Foreign Department of the Women's Board, laid down by our dear Mrs. Hill because of ill health, the Board felt it was necessary to relieve Mrs. Wilson of other duties resting upon her that the new duties might not be too burdensome.

Hence the appointment of the writer for this department in the Magazine. While we regret the necessity for a change in this department all will be pleased to know Mrs. Wilson will continue as editor of the Junior Magazine for the present.

There must be something peculiarly fitting in our Junior Magazine editors that has led the Board, a second time, to lay hands on that one for the foreign department. Many will remember that when the Magazine was launched it was with Mrs. E. M. Hill as editor. The energy and enthusiasm put into her nearly six years of service brought the Magazine about to the place it now occupies in the church. Let our prayers daily ascend for her complete restoration to health and for the former editor of this department that she may have strength for her added duties.

Now what about the plans and purposes of this department? You will all agree that it would be less labor for the one who conducts it to write the articles herself, but there would not be the same interest taken as when we get the opinion and methods of others. Will you, junior leader, sit down as soon as you read this and write out a list of subjects you would like to have discussed in these pages, then mail them to the writer, when a list will be prepared for six months or a year and printed in the next number of the Magazine.

Notes on the junior topics will not be continued for several reasons.

Present indications lead us to believe that a large number of the Junior societies of the church will take up the new study book recently prepared by the Board, "Mission Studies for Juniors." There are 47 chapters in this book, so it will require a year to complete it. Hints on how to use each chapter will be given through the year 1909 in the Junior Magazine. In addition to these, the notes on the regular junior topics will be given in the Junior Magazine as heretofore. Then we have Dr. R. J. Miller's excellent notes on the same topics each week in the Youth's Evangelist. These we find are largely used by the societies. We might also refer to the notes prepared and published by other denominations. For these reasons, and others, it is thought best not to take the needed space of the Women's Magazine for this purpose.

A Message to Junior Leaders.

The editor of the Juniors' Missionary Magazine has arranged to have one of its columns filled each month of the year 1909 with brief facts bearing on the Mission Study "Springs In the Desert" the text book for Juniors.

The title of this column will be, A Basket of Gleanings for Roll Call, by Mrs. Mary Clokey Porter. The topics are as follows:

January—Moslems: Who are They.

(CONTINUED TO PAGE 220.)

Treasurer's Report for the month of November, 1908.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedmn's Missions	Junior Special.	Church Exten and Parsonage	Minister'l Relief	Paymnt on Parsonage Loans	Home for Missionr'y Children	Junior Life Membership	Senior Life Membership	Returned on Loan Investments	Continge't Fund	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbi Hospital	Magazine Fund	Semi-Centennial	TOTAL.
Allegheny	165 00	.....	a105 00	.....	55 00	.....	42 00	10 00	.....	.....	.....	.....	.....	10 00	.....	.....	.....	.....	.....	387 00
Argyle	.....	275 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	275 00
Arkansas Valley	1 00	2 00	1 00	.....	.....	9 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	13 00
Caledonia	14 00	25 00	22 00	.....	.....	.....	.....	.....	.....	.....	10 00	.....	.....	.....	.....	.....	.....	.....	.....	71 00
College Springs	.....	200 00	.....	.....	.....	6 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	206 00
Colorado	.....	32 00	5 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	8 00	.....	.....	.....	.....	45 00
Concordia	19 00	.....	10 00	.....	5 00	5 00	5 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	44 00
Delaware	.....	.....	10 00	5 00	5 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	20 00
Detroit	8 00	.....	3 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	11 00
Frankfort	.....	.....	4 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	4 00
Indiana	.....	134 00	5 00	.....	5 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	144 00
Indiana Northern	9 00	.....	4 00	5 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	18 00
Keokuk	.....	186 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	186 00
Kiskiminetas	.....	.....	27 00	.....	10 00	.....	7 00	2 00	.....	.....	.....	.....	.....	.....	5 00	.....	.....	.....	.....	51 00
LeClaire	6 00	34 00	4 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	44 00
Mercer	40 00	367 00	34 00	15 00	31 00	10 00	.....	.....	.....	.....	.....	.....	.....	.....	26 00	.....	.....	.....	.....	523 00
Monmouth	5 00	109 00	7 00	.....	6 00	.....	5 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	132 00
Monongahela	15 00	978 00	b 207 00	50 00	93 00	6 00	35 00	.....	.....	.....	10 00	.....	.....	15 00	.....	1 00	2 00	.....	.....	1412 00
Muskingum	35 00	222 00	.....	.....	15 00	5 00	10 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	287 00
Oklahoma	2 00	.....	5 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	7 00
Philadelphia	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	25 00	.....	.....	.....	.....	.....	.....	.....	25 00
Princeton	.....	.....	.....	.....	15 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	15 00
Rock Island	15 00	2 00	17 00	.....	4 00	.....	10 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	48 00
San Francisco	34 00	.....	.....	2 00	2 00	.....	2 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	40 00
Sidney	25 00	2 00	6 00	3 00	14 00	4 00	2 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	56 00
Spokane	9 00	15 00	.....	8 00	8 00	.....	8 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	48 00
Westmoreland	38 00	24 00	26 00	10 00	.....	15 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	1 00	.....	.....	.....	114 00
Wheeling	25 00	.....	10 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	35 00
Xenia	54 00	.....	11 00	10 00	44 00	.....	10 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	129 00
Mr. and Mrs. G. M. Paden	.....	50 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	50 00
Conemaugh Y. P. C. U.	.....	145 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	145 00
Norris Square U. P. S. S., Phila.	.....	125 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	125 00
Knoxville, Industrial Funds	.....	.....	.....	.....	67 08	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	67 08
Interest	25 00	8 96	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	33 96
East Ryegate W. M. S.	14 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	14 00
Semi-Centennial	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1467 84	1467 84
2nd Tacoma	.....	.....	.....	.....	.....	.....	.....	.....	38 85	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	38 85
Winterset, Iowa	.....	.....	.....	.....	.....	.....	.....	.....	66 60	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	66 60
2nd Topeka	.....	.....	.....	.....	.....	.....	.....	.....	47 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	47 00
Ewing, Neb.	.....	.....	.....	.....	.....	.....	.....	.....	20 44	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	20 44
Lincoln, Neb.	.....	.....	.....	.....	.....	.....	.....	.....	75 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	75 00
Arkansas City	.....	.....	.....	.....	.....	.....	.....	.....	25 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	25 00

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MISSIONS TO MOSLEMS HAVE NOT RECEIVED THE ATTENTION THEY DEMAND. IT IS HIGH TIME THAT THEY SHOULD BE WRITTEN IN LARGE CHARACTERS UPON THE PROGRAM OF WORLD-WIDE MISSIONS. IT IS NOT TO THE CREDIT OF CHRISTIANITY, WITH ITS SUPERB RESOURCES AND ITS WEALTH OF DIVINE PROMISES, THAT ITS PLANS, EVEN AT THE PRESENT HOUR, FOR THE CONVERSION OF ISLAM ARE SO MEAGRE AND INADEQUATE, AND ITS GRASP OF THE PROBLEM SO FEEBLE AND INEFFECTIVE.

—J. S. Dennis, D. D.

FOUR PIONEER MISSIONARIES TO ARABIA.